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ABSTRACT

This monograph, intended for training teachers to deal with multicultural groups, focuses upon the realities of the counter-culture of lower socioeconomic group minority students. In a discussion of the rationale for a supervisory model of instruction for these students, it is noted that most of the severely isolated minority groups within the lower socioeconomic group live almost completely within a folk culture that is communal and oral. The program focuses on the ability of teachers to incorporate the strengths of an oral culture into instructional methods and the realization that reading and writing present grave difficulties for their students. To give a teacher with a middle-class orientation an idea of what to expect in the classroom behavior of these students, a list is provided of general characteristics of lower socioeconomic minority children. Suggestions are offered for the teacher on how to deal with a group that appears to be strange or hostile. The content of a series of effective inservice programs for teachers of multicultural students is outlined. Appendixes include an observational checklist for a multicultural classroom and steps in supervision of a multicultural classroom. (JD)

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TOWARD A RATIONALE FOR A SUPERVISORY MODEL OF INSTRUCTION IN MULTICULTURAL STUDENT POPULATIONS

or

SWEATHOGS WON'T BITE

by

Catherine A. Baker

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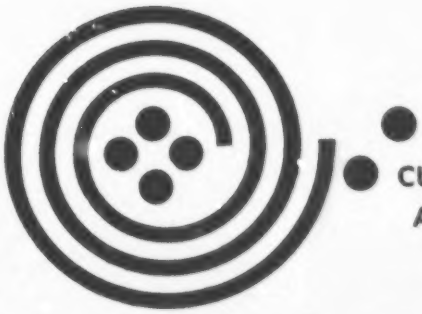

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INTRODUCTION

Although the research for this publication was done recently, the ideas which I present here had their beginnings years ago when I was doing my student teaching with a group composed predominantly of black students who requested that the class study Afro-American literature. As one of the assignments for that class, I brought in a carving, a reproduction of an African museum piece, and asked my students to write a description of it. To my great surprise, twelve of the fifteen papers I received said that it was a voodoo object, and one paper told me that its author knew a man in Mississippi who worked roots and would knock off anybody for $100. Naturally, that student made an excellent grade in my class.

This was only the first of several similar incidents which have been quite educational for me and which have aroused my interest in multicultural education. Reading in the subject has led me to my central thesis that the general trend in multicultural education has been so fragmented and has so often approached the subject from the orientation of terribly untidy classification systems with overlapping categories as to make rational discussion or evaluation virtually impossible and that a more useful way of regarding group characteristics is by socioeconomic class.

Three considerations of the ideas presented here need to be emphasized. First, it must be understood that the counter-culture of the lower socioeconomic class, which is discussed in this monograph, is viable and strong. It is a culture based on survival behaviors, and it has continued to exist because it has facilitated survival. Second, that this discussion deals with the lower socioeconomic classes is not to say that there are no minorities in the middle and upper socioeconomic classes, but rather that those minorities in the higher classes have some accommodation with the mainstream culture of middle-class America.

A third consideration is that the rationale and model presented here are intended for teacher education and not for curriculum development. In other words, the object is to train teachers to deal with multicultural groups, not to plan lessons concerned with various cultures. This point, I think, cannot be overemphasized. Too often, the study of some colorful aspect of a minority culture--Mexican holidays, for instance--has been the only information a teacher has had vis à vis multicultural education. Too often, materials intended for curriculum development have been used for teacher training. It is important that the reverse error also be avoided.

Teacher preparation for multicultural education is extremely important because most teachers--regardless of their race or sex or their religious, ethnic, or linguistic backgrounds--are middle class. And thus, it is the minorities within the lower socioeconomic class with whom they must learn to deal.

The Rationale

The current rash of books, articles, and lectures on multicultural education has included a significant number of pieces which purport to delineate the cultural characteristics of some racial or ethnic group. While the majority of these articles deal with the black and Hispanic cultures, there are also articles concerned with the characteristics of Chinese, Polish, Italian, Irish, and American Indian cultures, among others. On the other hand, pluralism is also sometimes considered from a religious point of view, and articles may be found which differentiate between the Catholic, Protestant, and Jewish world views.

Two principal problems have arisen from these ways of regarding cultural pluralities. First, the horizontal differentiation of American subcultures according to nationalistic/linguistic heritages is a vast oversimplification of an extremely complicated issue. While it appears at first glance to be the most natural classification system, a second thought will reveal that Hispanics, for instance, are both white and black and that the United States has a considerable number of Spanish speaking cultural groups--Cubans, Puerto Ricans, Mexican-Americans, and Mexicans. While Cubans and Puerto Ricans may be black, white, or mulatto, Mexican-Americans and Mexicans have a primarily Indian heritage overlaid with the Spanish language and Catholicism. Further, Guzman reports that Mexican children who migrate seasonally between the United States and Mexico are looked down upon and treated badly by all other groups of Hispanic children.[1] The Native American category lumps together hundreds of tribes whose languages belong to at least eight different language families.[2] The Asian group would include Japanese, many different groups of Chinese (the various Chinese dialects being mutually incomprehensible), Korean, and Vietnamese. Whites would include all sorts of Europeans and those from the Middle East, with Slavic, Celtic, Germanic, Romantic, and Arabic linguistic backgrounds. To further complicate the issue, it needs only to be pointed out that as these groups have migrated to America and settled here, they have intermarried with one another and given up or modified their linguistic and cultural heritages in varying degrees.

Second, the vertical differentiation of American subcultures according to religious categories gives rise to many confusions, an example of which may be found in Michael Novack's *The Rise of the Unmeltable Ethnics*.[3] Many different kinds of peoples are to be found among the ranks of America's three main religous groups, and so such categorization is clearly impossible.

Advocates of cultural pluralism in education, as elsewhere, often point out that the melting pot ideal, of which Americans have been so fond since the era of the common school, has never really come to pass. And they are partially correct. Certain groups have not melted, and these groups are generally racially distinct. However, a great number of white groups have blended in varying degrees. Large cities still retain some ethnically identifiable neighborhoods, but the days of great numbers of foreign language newspapers in big urban areas are gone. Yiddish theatre has died in America. Even when white ethnic groups have not intermarried extensively with other groups, they have melted culturally into the mass urban culture of modern America.

A general pattern of behavior has developed among many white immigrant peoples: The first adult immigrants never really become Americanized, but they push their children to become "real Americans," according to their concept of that term, which in some cases is strange indeed. The children of such immigrants generally grow up with a foot in each world but appear to be like all their peers, at least on the surface. By the time the fourth generation matures, they are generally thoroughly Americanized and may display their ethnicity only through the family name and foods served on holidays. By this time as well, Irish Catholics have married Polish Catholics, and so on, so that the particular national origins have begun to fade. Usually, it has been only after a particular group becomes removed from the harsher realities of immigration that they begin to celebrate their ethnicity, giving rise to the phenomenon of Oberlanders clubs, Octoberfests, and Little Italy festivals. Many times it is these groups who celebrate cultural pluralism, attempting to revive old customs which earlier immigrants sought to eradicate.

Thus, it appears that the melting pot exists for some groups of Americans but not for others and that American subcultures cannot really be classified on a linguistic, racial, ethnic, or religious basis. Appendix I contains a 3x4x5 graphic representation of the interaction of several of these variables, with the addition of socioeconomic status, all of which may be further divided several times. While this representation is certainly a simplification, too, it at least begins to show some of the interaction of cultural variables, the understanding of which is necessary for teachers in multicultural school systems. Cultural traits do not exist in isolation, to be neatly divided, but rather they combine in many different ways.

So how are these subcultures to be distinguished? And how can teachers be expected to learn to deal with so many groups? The answers to these questions lie in an analysis of life at the lower end of the economic spectrum and an understanding of some of the main characteristics of folk culture. Ornstein and Levine point out that some characteristics of minorities "may be associated as much or more with low socioeconomic status as with ethnicity or race per se."[4] Thus, socioeconomic status becomes the decisive factor in the 3x4x5 chart, for as Oscar Lewis has so amply demonstrated, there is a culture of poverty.[5] Minority groups of all kinds suffer the highest unemployment rates, the lowest wages, the highest birth rates, and the lowest educational achievement in the nation. Socially, linguistically, politically, economically, and academically isolated from the mainstream of American life, they live within the greater culture to which they do not really belong, developing, in so doing, a counterculture which many times operates in direct opposition to the dominant one.

Frank Riessman, in his book *The Culturally Deprived Child*, describes some generalized traits which he associates with the culture of the lower socioeconomic class. He sees this culture as a traditional, patriarchal one which is superstitious, religious, and suggestible but suspicious. It is also alienated and frustrated, seeing corruption in all leaders and upper classes, whom it regards as trying to keep the lower classes down. In fact, says Riessman, these people blame society for their problems and do not accept any responsibility for their plight. Members of this cultural group are mostly inflexible and hold very strong convictions about morality, punishment, customs, diet, education, and women.

Riessman explains that this culture is not individualistic, introspective, or expressive, preferring security to risk and physical action

to contemplation. Its members prefer "getting by" to "getting ahead," although they desire a middle-class standard of living. Ironically, while they are economically radical, they are politically and socially conservative and are, in fact, quite prejudiced and intolerant of different peoples or foreigners. Often they live totally outside American political life, not voting or belonging to any political or civic organizations. Within the group they have easy, informal relationships characterized by kidding and horseplay. They like excitement and admire strength, strong leaders, and masculine values in general.[6]

Even more of a problem for teachers are their contradictory attitudes toward education. On the one hand they value education as a "way out" or something to "pay off," while on the other hand they are uncomfortable with abstractions and generally consider speculation harmful. By the same token, while they are pragmatic and learn best in a physical or motoric fashion, they are at the same time opposed to progressive education, preferring instead the strict discipline and authoritarian methods of the traditional school.[7]

Thus, the cultural isolation of many minorities has forced them into the lower socioeconomic class whose behaviors Riessman has so well described. This social, linguistic, political, economic, and academic isolation has kept minorities ignorant and dependent upon one another within their groups for survival. And this cooperative survival effort, in turn, promotes the existence and continuation of a folk culture, which is, in very general terms, the culture of any closely knit group which shares beliefs, values, and a world view. Within the greater United States, three different cultural levels may be said to exist, and these levels and their interaction are graphically represented in Appendix II.[8] Elite culture is characterized by a high level of education, a knowledge of classical art and music, and a sophisticated political and social world view as well as by a great tolerance for personal liberty. Folk culture, on the other hand, is characterized by communal values, group cooperation, group trust, within-group division of labor, and the oral transmission of their literary, historical, and educational heritage as well as by a great tolerance for personal liberty. Mass culture--from TV to Chevrolet to the Quarter Pounder--is the culture of consumption and touches virtually all Americans through the ubiquitous media. Unlike elite and folk cultures, however, mass culture stresses conformity to majority values and behaviors.

The various folk cultures within the lower socioeconomic stratum of American society have varying degrees of interaction with the other levels of American culture. Nearly everyone drives a motor vehicle, for instance, and most people, especially those in the lower socioeconomic class, eat at fast-food establishments. However, these groups all appear to lack any interaction with the elite values which have become predominant in the middle-class American educational system. These elite values include the promotion of a high degree of individuality; a future orientation which necessitates planning; a belief in mastery over nature and even over people, in the sense of being a winner or a leader; a competitive spirit which is always assertive and even aggressive; a commitment to a scientific, objective explanation of natural phenomena; and a proud insistence on personal possessions and personal gain, as opposed to the concept of sharing.[9]

Most of the severely isolated minority groups within the lower socioeconomic class live almost completely within a folk culture which is communal and oral. It is these groups at whom multicultural and bilingual

programs are generally aimed. Teachers must learn the aspects of communal and oral cultures in order to teach to the strengths of their students. The communal aspect of culture goes beyond the basic need to do things in groups, to share chores, tasks, and lessons. It assumes a fundamental sharing of all things from information to goods to work. In this trait, then, the communal culture is diametrically opposed to the middle class, which believes very strongly in private property and minding one's own business. It may be this trait which will disconcert the enthusiastic, middle-class teacher. What will he do when students borrow his books without permission? Eat bites of his sandwich? Openly help one another on tests? Give him friendly hugs or punches on the arm? Ask him how he votes? He must be prepared to react to these situations in an open and friendly manner.

So too must teachers learn to incorporate the strengths of an oral culture into their instructional methods. Teachers, especially English teachers, should be aware that ability with words is highly prized and respected in oral cultures. One who has a way with words is always a leader, even if he is not the biggest or strongest of his group. Truly, this is one of the greatest strengths to be found in the children of the lower class, one teachers can use to an educational advantage. Rhyme and rhythm in language are magnetic forces in a classroom if only the teacher has the sense to begin with timely and appropriate materials and leave Lord Byron until later. This delight in language does not exist only in black children, either; peoples of all oral cultures share this trait. White farm children from southern Indiana have word games and verbal lore that approximates that of urban children, though they may be somewhat more reticent about sharing it with teachers.

The problem, however, is that while these children are verbal, they are orally verbal. They read and write little, if at all, and then only when school forces them to do so. Written language is often a mystery to them, principally because of the logic involved. In oral language, the context of the communication is always given or can be assumed by the participants. The speaker has continuous feedback about the reception of his ideas by the listeners. They agree or disagree; they understand or are confused. He can then add explanations and examples as he sees fit. However, when writing, the writer has no given context and no feedback. This situation bewilders the child from an oral culture. He wants to get to the point and stop without going through the linear process or creating a context inductively or deductively. He cannot tell whether what he writes makes sense to the reader. Similarly, when he reads he gets bogged down in any background information or discussion of abstractions. He wants only the main idea. The teacher can teach to this strength by first emphasizing oral literature--things that can be read aloud--and language as art--writing simple poetic forms, for instance. Also, the teacher must realize that while the child may love language, he probably has not read enough to make reading an automatic process, that instead it may be an agonizingly slow process to decode words he knows aurally but not visually. The best approach to both reading and writing instruction in this case is the "language experience" approach, wherein the student tells some sort of story, writes it (or the teacher may write it), and then reads it aloud.

In his helpful little booklet, *Helping the Disadvantaged Pupil to Learn More Easily*, Riessman provides some very helpful generalizations about teaching children of the lower socioeconomic class. First, he points out the need for the teacher to become acculturated to the lower-class culture. Second, he suggests the use of a physical dimension for instruction

and a cooperative approach to learning along with an opportunity for creativity. Finally, he makes one more suggestion which in itself would make this entire book worthwhile: Students from the lower classes need respect, not love.[10]

Similarly, Paulo Freire, in his book *Pedagogy of the Oppressed*, makes essentially the same point, though in somewhat more philosophical terms. Freire points out that "no pedagogy which is truly liberating can remain distant from the oppressed by treating them as unfortunates and by presenting for their emulation models from among the oppressors."[11] Two points are instructive here. First, many well-meaning teachers of children of the lower socioeconomic class look upon their charges as "poor little things," unable or unequipped to do academically what the teacher would expect of middle-class pupils. Such a misguided perception is evidenced by white teachers who allow black students to write in "black English" without making any real attempt to orient those students to the wider world of standard written English, a written dialect which no one actually speaks but which all must be able to use. Such teacher attitudes as this are really reverse racism of the worst kind, for they imprison a student within his own oral subculture and effectively restrict him from communication with the wider world across time and space, all the while doing so in the guise of liberal and understanding education.

The second point Freire makes is that minority students of the lower socioeconomic class are not to become clones of their teachers, although such a transformation may unfortunately please some middle-class teachers very much. This is not to say that these students need not change or make any accommodation with middle-class values. It is to say, however, that change must be a two-way street: Students and teachers both must make accommodations with each other's values and conceptions of reality.

NOTES

[1]Ralph Guzman, "The International Migrant Child: An Aspect of U.S./Mexican Relations," *Educational Research Quarterly*, Fall 1981, p. 19.

[2]Catherine A. Baker and Russell L. Hamm, *The American Indian: A Teaching Learning Unit* (Terre Haute: Indiana State University, School of Education, Curriculum Research and Development Center, 1980), p. 1.

[3]Michael Novack, *The Rise of the Unmeltable Ethnics* (New York: Macmillan, 1972).

[4]Allan C. Ornstein and David U. Levine, "Multicultural Education: Trends and Issues," *Childhood Education*, March/April 1982, pp. 241-42.

[5]Oscar Lewis, *La Vida: A Puerto Rican Family in the Culture of Poverty* (New York: Random House, 1966).

[6]Frank Riessman, *The Culturally Deprived Child* (New York: Harper & Row, 1962), pp. 6-7.

[7]Riessman, pp. 26-27.

[8]This diagram was devised by Dr. Ronald L. Baker of Indiana State University in lectures on folk culture; it was adapted by the present author who added the names of the musicians as examples.

[9]Adapted from Miles V. Zintz, *Corrective Reading* (Dubuque, IA: William C. Brown Co., 1977), pp. 296-97.

[10]Frank Riessman, *Helping the Disadvantaged Pupil to Learn More Easily* (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1966), pp. 10-17.

[11]Paulo Freire, *Pedagogy of the Oppressed* (New York: Seabury Press, 1970), p. 39.

The Model

A number of general characteristics of minority children of the lower socioeconomic class are listed below. Obviously, this list is neither exhaustive nor all-inclusive, for there are doubtless more traits than these and many such children who do not display them all. Nevertheless, this list does give a secondary teacher with a middle-class orientation some idea of what to expect in a multicultural classroom with many children from the lower socioeconomic class.

1. These students generally value peer group approval over all other insofar as school is concerned.
2. They mostly prefer physical activity to contemplation.
3. They learn best through experience, through doing.
4. They learn more through listening and speaking than through reading and writing.
5. They prefer concrete information and examples to abstractions.
6. They have short attention spans for most academic work.
7. They live existentially in the present, having little tolerance for future planning or delayed gratification.
8. They see little realistic hope of escaping poverty regardless of what they do.
9. They depend upon within-group cooperation and sharing for social, psychological, and sometimes economic and academic survival.
10. They may live with one foot in the mass culture of school and the other in the folk culture of home.
11. They do not trust outsiders.
12. They admire verbal ability and wit.
13. They admire the quality of "coolness," or the ability to retain one's "cool," this being an aspect of both personal taste and self-control.
14. They admire masculine values (e.g., toughness), but may live in a basically matriarchal society.
15. They may be, and often are, very religious.
16. They are often intolerant and prejudiced against other groups.
17. They condone a great deal of individual liberty within the group as long as the group is not adversely affected.
18. They are fiercely loyal to the group.
19. They admire the display of acquired knowledge.

20. They are extremely sensitive to subtle innuendo and the feelings of others.

21. They will compete for within-group attention, but not for grades or external rewards.

22. They often feel extremely close to their mothers, though some may also fear their mothers; boys generally feel very protective of their mothers and sisters.

23. They often live in or are closely tied to a large, extended family group.

24. They are often directly responsible for younger siblings or controlled by older ones.

25. They often appear to teachers to be excessively loud and boisterous in class.

26. They use constantly changing slang.

27. They will form individual, one-to-one relationships with a teacher and will not exhibit the traditional student-to-teacher role if the teacher is accepted by the group.

28. They will test any teacher who is strange to them, will try to shock, anger, frustrate or even humiliate him in order to test the teacher's knowledge or his ability to be cool or to reveal his hidden prejudices.

At this point some cautions must be added. Another group of similar children will exhibit some but not all of the above characteristics. These are the children of more recent immigrants, of rural southern blacks, of reservation Indians, of closely knit Asian-American families, and of some rural whites, such as those in Appalachia. Their more particular characteristics are listed below.

1. They generally have a great respect for school and teachers.

2. They may fear teachers.

3. They may be terrified of failure.

4. They may feel awkward in the school milieu.

5. They are often quiet and reserved in the extreme.

6. They may have great difficulty communicating with a teacher because of poor or rudimentary English.

7. They often want desperately not to stand out from the group.

In order for a teacher with a middle-class Anglo orientation to deal with a group which he may perceive as strange or even hostile, the following suggestions are offered:

1. Realize that these students are field sensitive or field dependent;[1] that is, they are more influenced by personal relationships and praise or disapproval than are middle-class children.

2. Teach to their oral language strengths in speaking and listening and use their love of rhyme, rhythm, and language play. Use narration, humor, drama, and fantasy.[2] Read aloud to them. Give them opportunities to be creative.

3. Employ the strengths of the communal society by exploiting their cooperative nature. Let them do group projects and work together on problem-solving assignments.

4. Provide both whole group and tutorial instruction. Some reports indicate that these children learn better in tutorials,[3] while others believe they make more progress in whole class instruction.[4] This latter phenomenon may result from the belief of these children that this is the way school ought to be.

5. Show that you are knowledgeable in your field, but never try to bluff in a situation where you do not know the answer. Honesty is always the best policy.

6. Try to be accepted by the group for what you are, but *do not* try to be part of the group or you will look ridiculous.

7. Learn to understand the dialects and the current slang, but *do not* try to use them. If your students speak Spanish, enroll in a class and study Spanish yourself. You'll not only learn to understand them more clearly, but also have more appreciation for their problems with English.

8. Be a willing learner, a student of their culture. Ask when you don't understand a term or a situation. They will be proud to be able to teach you. Education should always be a two-way street.

9. Respect them and their culture and show it. Learn what behaviors are polite and what ones are offensive. Realize that they know more about many things than you ever will. You will get no more respect than you give.

10. Be flexible; use their interests of the moment to advantage. Realize that for many of them "tomorrow" does not exist.

11. Be tolerant of behaviors that do not really matter. One student with a hat on or without a shirt will not hurt you or anyone else. Do not reinforce such situations negatively or create situations where a student will feel a need to argue with you or defend himself in front of peers. Even if you win, you lose.

12. Be accepting of values and ideas that differ from your own. Remember that your way is not *the* way, but simply another alternative.

13. Be prepared for surprises, and further, be prepared to act nonchalant when you are surprised. Do not lose your "cool."

14. Form individual relationships with students. Learn to spell and pronounce their names correctly. Do not think of all blacks, Hispanics, Mexicans, etc., as being alike.[5]

15. Realize that once you have been accepted, you will become an active role model. Act accordingly, and practice what you preach.

16. Get to know parents, grandparents, brothers, and sisters, if possible. This will give you not only more insight but also more control.

17. Be swift, fair, just, and determined with discipline and punishment. Consequences of all undesirable behavior should be common knowledge beforehand. Be neither vindictive nor wishy-washy.

18. Use praise whenever possible. If you cannot praise schoolwork, praise something else. Everybody is good or beautiful in some way. Find it.

19. Never humiliate a student before his peers, either intentionally or unintentionally. He will get you back in order to regain status within his group. If you inadvertantly embarrass a student by exposing his ignorance in some fashion, rescue him with great tact.

20. Be eternally friendly, sincere, and reliable. Minorities are used to meaningless platitudes and unfulfilled promises.

21. Do everything possible to enhance student self-concept. This enhancement will do more to motivate learning than anything else.

22. Expect your students to succeed; believe that they are capable of achievement. They may come to believe it, too.

23. Use community resources whenever possible. This will enhance a student's culture and community in his own eyes and provide a relevant learning opportunity. You will learn a lot, too.

24. Use texts created for multicultural student populations, being sure to match texts to your particular group or groups. Beware of books with stereotypes or ones which ignore minorities.[6] Emphasize the contributions, customs, and historical background of each group.[7]

25. Do not think of multicultural education as remedial or compensatory, for this implies that you feel your culture is superior. Think of multicultural education as an enrichment program, a way of opening new doors for all students, including you.

26. Vary instructional techniques often, for these students have short attention spans. Be as entertaining as possible. Use multimedia of high quality, because these students are often very sophisticated with respect to media. Be an artistic teacher.[8]

27. Make frequent use of easily answered, factual questions. Call on someone who you feel knows the answer. Give everyone a chance to be visibly successful if you can.

28. Do not make learning competitive. Spelling bees probably won't work.

29. Do not take I.Q. or achievement scores at face value. Consider the qualities of the test; many have a middle-class bias, and some (the Peabody Picture Vocabulary Test, for instance) are prejudiced and/or archaic in the extreme.

30. Evaluate holistically in terms of individual growth. Do not attempt to construct difficult and/or tricky exams. A fair exam is more difficult to construct anyway. Investigate the use of SOMPA (System of Multicultural, Pluralistic Assessment), which takes into account medical, social, and cultural components to assess achievement.[9]

A supervisory model for use with teachers of multicultural student populations should follow Eisner's ideas of artistic supervision and responsive evaluation and incorporate Cogan's basic steps in clinical supervision.[10] To begin with, the supervisor should work together with the teacher to perceive and conceptualize the desirable whole and then to differentiate its component parts.[11] The supervisor would then make several in-class observations over a period of time, being careful to note behaviors in context and practicing Eisner's idea of educational connoisseurship or the art of appreciating what is educationally significant. He would also consider student outcomes in achievement and desired behaviors.[12] A guide for observations may be found in Appendix III, but this is to be used only with the clear understanding that, in Eisner's phrase, the "human is the instrument."[13] After the supervisor has observed and talked with the students, he must exercise educational criticism and interpretation in the form of a well-written, metaphorical, narrative report of his findings.[14] This he shares with the teacher along with any suggestions for changes, improvements, or materials as needed. Then the process starts all over again. This process is listed in steps in Appendix IV.

In addition a supervisor in a multicultural school system clearly has a duty toward the establishment of an effective and well-attended inservice program aimed at helping teachers to teach minority students. Contreras and Terrell have described some very effective inservice programs offered by their Los Angeles school system.[15] The first series of inservice programs offered practical help for classroom teachers in:

1. use of bilingual/multicultural materials,

2. techniques for humanizing the classroom,

3. use of multicultural dances and music,

4. techniques for implementing bilingual/multicultural instructional strategies,

5. techniques for development and reinforcement of student self-concept,

6. prevention of racial/ethnic/linguistic isolation in the classroom,

7. provision of instruction for a learning group with a wide range of abilities,

8. team learning, and

9. individual instruction.

The second series of inservice programs offered training in the cross-cultural interaction skills of:

1. assertive behavior,

2. stress reduction,

3. community/parent group involvement,

4. conflict management,

5. cross-cultural communication,

6. coping with change,

7. time management, and

8. assertive discipline.

Finally, the third series of inservice programs was created for administrators and supervisors and offered training in routine management of educational programs highly impacted by external funds and governed by heavy loads of documentation and dealing with apathy, uncertainty, and changing dynamics.

All of these programs were created by outside experts or by internal consultants. They featured the use of various texts and lots of sample materials. On the whole they were felt to be quite effective. The least successful was the second series, where experts saw a lack of actual carry-over to classroom practice.[16] Although every multicultural school system might not have the resources to support such a big inservice program as the one in Los Angeles, this program should at least offer some suggestions.

NOTES

[1]Allan C. Ornstein and David U. Levine, "Multicultural Education: Trends and Issues," *Childhood Education*, March/April 1982, pp. 241; Kal Gezi, "Issues in Multicultural Education," *Educational Research Quarterly*, Fall 1981, p. 12.

[2]Ornstein and Levine, p. 241.

[3]Ornstein and Levine, p. 242.

[4]Donald M. Medley, "The Effectiveness of Teachers," in *Research on Teaching*, eds. Penelope Peterson and Herbert J. Walberg (Berkeley: McCutchan, 1979), pp. 23-24.

[5]Milton Gold, Carl Grant, and Harry Rivlen, eds., *In Praise of Diversity: A Resource Book for Multicultural Education* (Washington, DC: Association of Teacher Educators, 1977), p. 215.

[6]Max Rosenberg and Carl Grant, "Education for Pluralism," *Educational Leadership*, May 1981, p. 662.

[7]Tomas Arciniega, "Bilingual Education in the 80s," *Educational Research Quarterly*, Fall 1981, pp. 26-29.

[8]Dillon Platero, "Multicultural Teacher Education Center at Rough Rock," in *The Schooling of Native America*, ed. Thomas Thompson (Washington, DC: American Association of Colleges for Teacher Education, 1978), pp. 45-52.

[9]Gezi, p. 12.

[10]Morris Cogan, *Clinical Supervision* (Pittsburgh: University of Pittsburgh, 1973).

[11]Elliot Eisner, *The Educational Imagination* (New York: Macmillan, 1979), p. viii.

[12]Eisner, p. ix.

[13]Elliot Eisner, "An Artistic Approach to Supervision," in *Supervision of Teaching*, ed. Thomas J. Sergiovanni (Alexandria, VA: ASCD, 1982), pp. 53-66.

[14]Eisner, "An Artistic Approach to Supervision."

[15]Reynaldo Contreras and Raymond Terrell, "Staff Development for Desegrated Schools," *Educational Research Quarterly*, Fall 1981, p. 70.

[16]Contreras and Terrell, p. 70.

Conclusion

No doubt it is obvious that many of the suggested teacher behaviors and the supervisory process which accompanies them are actually components of excellent teaching in homogeneous classrooms or anywhere else. There are two reasons for making them explicit with regard to multicultural teaching situations. First, a teacher may get away with poor technique and foolish methods in the presence of well-behaved, over-achieving students, but this is not true with students of the lower socioeconomic class. A teacher must be good to survive. Second, these students are academically so far behind their more fortunate counterparts in every way that they desperately need the very best teaching in order to catch up or even to maintain the status quo. Students emanating from the minority groups relegated by society to the lower socioeconomic class have had the short end of the stick all their lives; they deserve the best teachers and the best instruction that those of us in education can provide. Sweathogs can be sweet when you get to know them.

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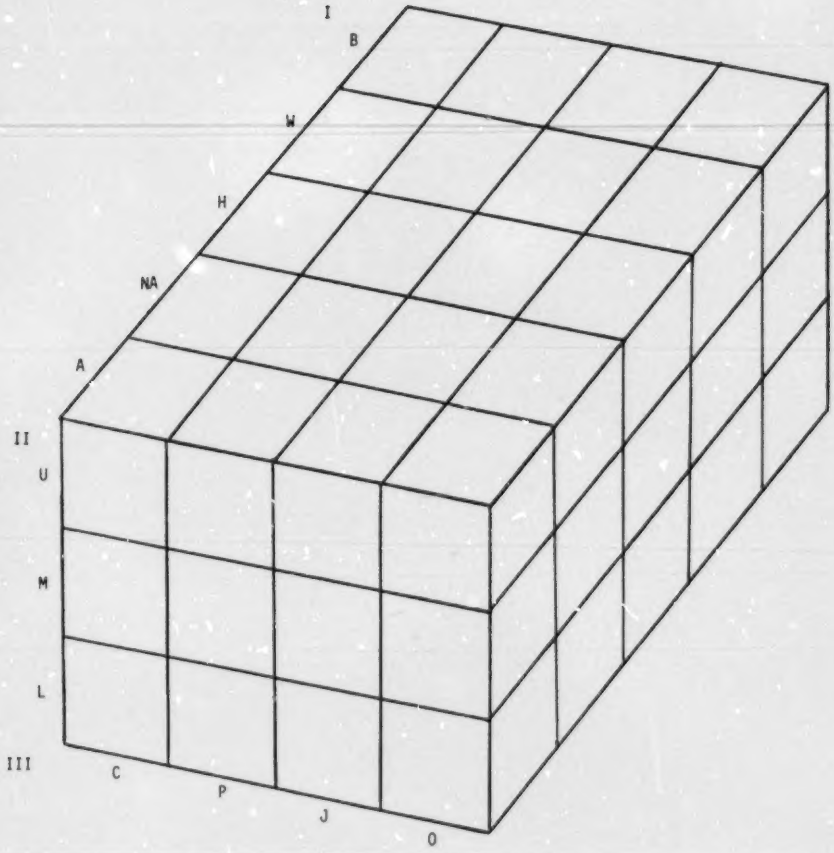
APPENDICES

APPENDIX I



I. RACE/ETHNIC GROUP

B--Black
W--White
H--Hispanic
NA--Native American
A--Asian

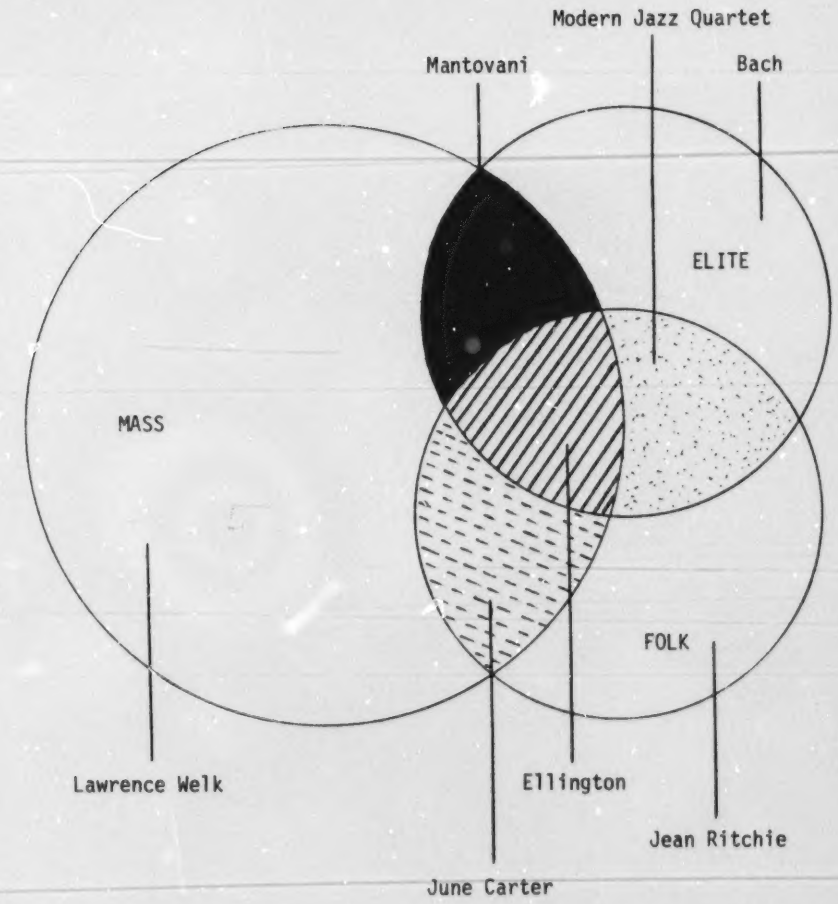
II. SOCIOECONOMIC STATUS

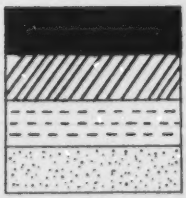
U--Upper class
M--Middle class
L--Lower class

III. RELIGION

C--Catholic
P--Protestant
J--Jew
O--Other

APPENDIX II





Combination of mass and elite

Combination of mass, elite, and folk

Combination of mass and folk

Combination of elite and folk

APPENDIX III

An Observational Checklist for a Multicultural Classroom

I. Teacher characteristics

- A. Flexibility
- B. Tolerance
- C. Acceptance
- D. Friendliness
- E. Wit
- F. Artistry
- G. Reliability
- H. Control
- I. Fairness
- J. Preparation

II. Instructional techniques

- A. Use of oral language strengths of students
  - 1. Speaking
  - 2. Listening
- B. Use of communal factors of student culture
  - 1. Group work
  - 2. Lack of competition
- C. Use of tutorials
- D. Use of multimedia materials
- E. Use of praise and positive reinforcement
- F. Display of attitude of self as student
- G. Demonstration of respect for student cultures
- H. Display of high quality interaction and clear communication

III. Curriculum characteristics

- A. Multicultural texts
- B. Community resources
- C. Customs, contributions, history, and heroes of minorities
- D. Current interests
- E. Opportunity for problem solving and learning by doing
- F. Skills and enrichment activities

APPENDIX IV

Steps in Supervision of a Multicultural Classroom

1. Rapport and trust are established between supervisor or consultant and teacher.

2. Consultant and teacher meet as many times as necessary to discuss the realities of the situation and what it should be under optimal conditions.

3. Consultant and teacher meet as many times as necessary to differentiate the various components of an optimal situation.

4. Consultant visits the classroom to observe on several occasions over a period of time. He observes for the items on the checklist as well as for the general context and atmosphere of the classroom.

5. Consultant talks with students about their classroom experiences.

6. Consultant monitors student outcomes in terms of academic achievement and desired behaviors.

7. Consultant writes a narrative report for his interpretation of classroom observations and data collection.

8. Consultant and teacher discuss the report and set new goals or suggest changes. Consultant contributes expertise and materials.

9. Process begins anew.

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